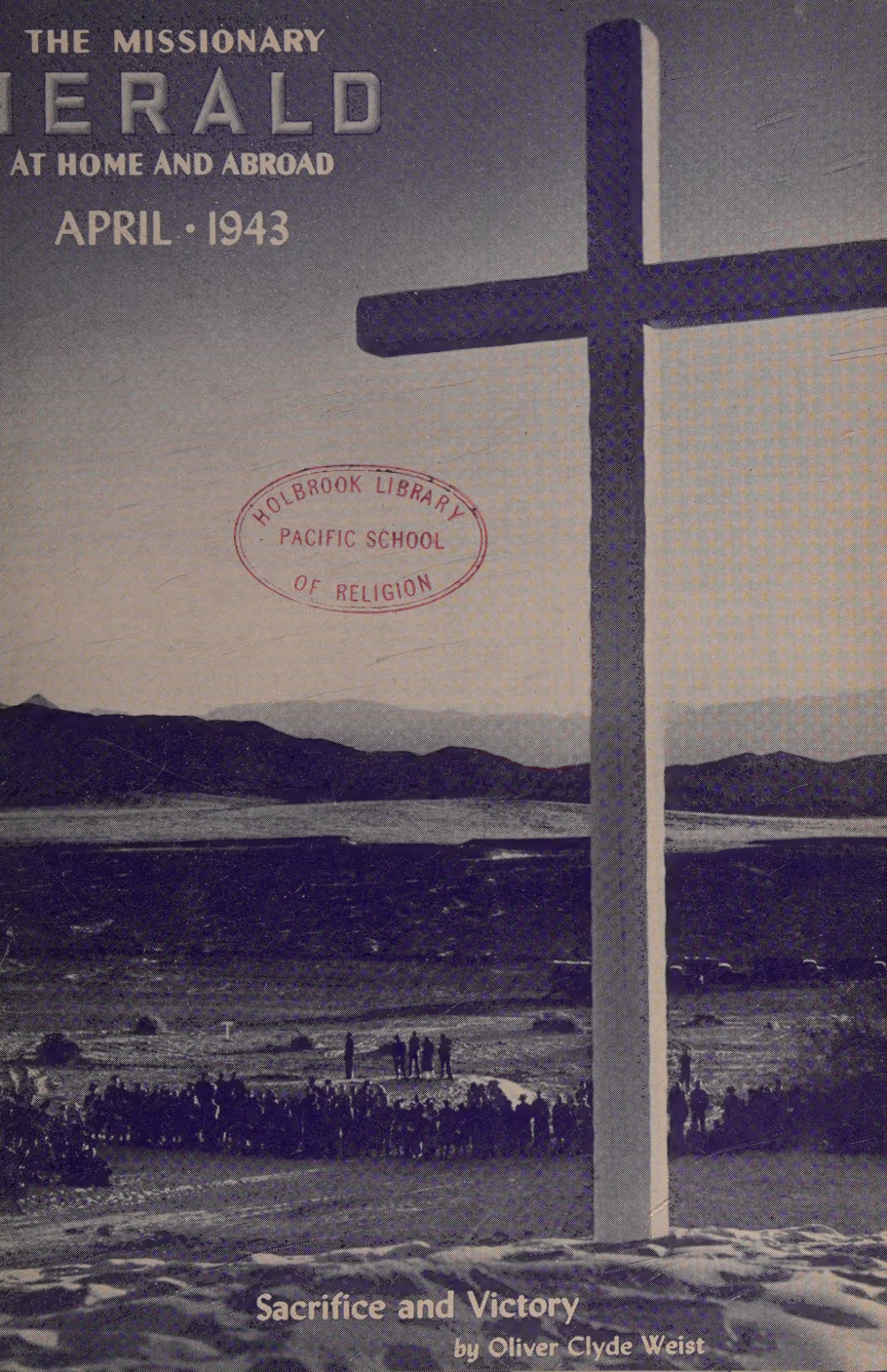
THE MISSIONARY

HERALD

AT HOME AND ABROAD

APRIL · 1943

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION



Sacrifice and Victory

by Oliver Clyde Weist

THE WORLD NEEDS THE GOSPEL OF CHRIST NOW

Nothing Less Is Good Enough!

Our churches and missionaries at home and abroad are a sure defense against the loss of those spiritual freedoms we so highly prize.

★

To Support Missions Now
Is a Religious and Patriotic Duty

★

The Periods of Emphasis
Provide an Opportunity for Additional Gifts

Home Boards - - - - - March–April
American Board - - - - May–June

★

For information write:

YOUR STATE CONFERENCE
or
THE MISSIONS COUNCIL

287 Fourth Avenue, New York **14 Beacon Street, Boston**
19 South LaSalle Street, Chicago

The Missionary Herald

At Home and Abroad

Published monthly except July and August by the Missions Council of the Congregational and Christian Churches for the American Board of Commissioners for Foreign Missions and the Board of Home Missions (Continuing the *American Missionary* and the *Missionary Herald*)

Vol. CXXXIX **APRIL, 1943** **No. 4**

EDITOR: ANDREW VANCE MCCRACKEN

CONTRIBUTING STAFF: Robert G. Armstrong, Ross Cannon, Dorothy P. Cushing, Fred L. Fagley, Wynn C. Fairfield, Fred Field Goodsell, Paul R. Reynolds, John R. Scotford, Ruth Isabel Seabury, George W. Shepherd, Helen Frances Smith, Albert D. Stauffacher, Harry Thomas Stock, Hugh Vernon White, Elizabeth G. Whiting.

CONTENTS

		PAGE
Editorial		2
Let's Do Something About It!	*Ferdinand Q. Blanchard*	3
The Victorious Greeks	*Ernest W. Riggs*	4
Christ and the Peace	*Mme. Chiang Kai-shek*	8
Conference Communiques	*John F. Stearns*	9
Observations	*Albert D. Stauffacher*	11
From Gallipolis to Tucumcari	*Ernest M. Halliday*	12
The Lenten Communion Service	*John R. Scotford*	15
The Church and Mixed Populations	*Thomas Alfred Tripp*	16
Womanpower	*Mrs. E. E. McClintock*	19
Field Flashes	*Dorothy P. Cushing*	22
Sermon of the Month	*Oliver Clyde Weist*	24
The Summer Conference Must Go On	*Paul R. Reynolds*	26
Introducing Annie Campbell	*Marguerite Davison*	29
Late Overseas News	*Wynn C. Fairfield*	32
Camera News	*Dorothy P. Cushing*	34
The War and A.M.A. Colleges	*Fred L. Brownlee*	38
Tales Out of School	*Harry T. Stock*	41
There's Work To Be Done	*Ross Cannon*	42
Helping Through Prayer	*Fred Field Goodsell*	46
Profiles		47
Bulletin Board		48

COVER PICTURE: EASTER SUNRISE SERVICE
Death Valley, Cal., By Joseph Muench

The oldest magazine in continuous circulation in the United States
Published regularly since 1805
All rights reserved by the American Board
Published by THE MISSIONARY HERALD AT HOME AND ABROAD
44 Portland St., Worcester, Mass.
Editorial Offices, ANDREW VANCE MCCRACKEN, PH.D., *Editor*, 287 Fourth Ave., New York, N. Y.
General Office: HARVEY L. MEEKEN, *Manager*, 14 Beacon St., Boston, Mass.
Subscription price 25 cents per year. Canadian and foreign postage 36 cents additional.
Entered as Second Class Matter February 3, 1940, at the Post Office, Worcester, Massachusetts, under the Act of March 3, 1879

Editorial

The real struggle today is in men's minds. This is the front where the spiritual casualties occur.

We find ourselves dispirited, like Mary Magdalene, as we stand today before the tomb of our crucified hopes. Having seen the death of so many of our dreams, we have grown tired, discouraged, weary.

It seems at the moment that evil and wrong and war can't be beaten into an unconditional surrender. The world appears too strong for us.

But in this mood we must look beyond the sealed sepulchre to a resurrected Christian movement—on the march to ends beyond our imagining.

Again and again the best has been "liquidated" by the worst, but the best always rises to march again.

The Christian perspective takes into account this long campaign of history—the short view of life sees no more than the foreground skirmishes.

So—more than ever—we need the Easter message this year. With our souls on tip-toe, let us sing confidently. The ultimate victory belongeth to Christ and his enterprise.

★ ★ ★

When so much is happening in a big way, no one of us is content to be just a spectator.

But what can you do that will really count? Is there, for example, anything you can do for world Christianity? Something practical?

Yes—there's that friend who "doesn't believe in missions"—slip a dollar and the name into the attached envelope for a four-year HERALD *subscription.*

Or—secure a subscription from that member or officer of your church who has never acquired the HERALD *habit. He will be a better-informed church member!*

You will enjoy the satisfaction of having done something practical—you will help to double the HERALD *influence—you will be strengthening the Christian cause.*

Is it too much to ask?—one new subscription from every HERALD *friend —one dollar for four years, twenty-five cents for one year—will you do this for Christ and his cause?*

Andrew Vance MacKeen

Who's who in this issue . . .

Ferdinand Q. Blanchard, *Euclid Ave. Congregational Church, Cleveland, Ohio;* Ernest W. Riggs, *President, Anatolia College, Greece;* Mme. Chiang Kai-shek, *China's First Lady;* John F. Stearns, *High Street Church, Auburn, Maine;* Albert D. Stauffacher, *Minister, Missions Council;* Ernest M. Halliday, *General Secretary, Church Extension Division;* Thomas Alfred Tripp, *Director, Town and Country Department, Board of Home Missions;* Mrs. E. E. McClintock, *Secretary, Woman's Work;* Dorothy P. Cushing, *News Editor, Missions Council;* Oliver Clyde Weist, *West-Center Congregational Church, Bronxville, New York;* Paul R. Reynolds, *Acting Secretary, Young People's Department;* Marguerite Davison, *Extension Worker, Southeast, Board of Home Missions;* Fred L. Brownlee, *General Secretary, American Missionary Association;* Ross Cannon, *First Congregational Church, River Edge, New Jersey.*

The Moderator says:

LET'S DO SOMETHING ABOUT IT!

If one should make a study of the various bits of literature which have been issued by our church over the years he might be reminded of "the chaff which the wind driveth away."

This is not said to make light of their value but to suggest their ephemeral nature.

But one name and one organ has endured. I recall it from my earliest days. In modest gray covers, bearing the seal of the American Board, it recorded the voyages of the Morning Star and the reclamation of the "heathen."

Much has changed. The *Herald* is no longer the organ of one board but of all our common church enterprises—up to the minute in its news, attractive in format, modern in design, broad in vision and sympathy.

What does it mean to our church life and work? It means nearly everything. It is literally indispensable.

No one can believe in, no one will support the greatest task who does not know about it. We cannot have missionary enthusiasm without missionary knowledge. And "The Missionary Herald" is our greatest medium of light.

It opens the windows of our minds. It releases the generous impulses of our souls.

Because of this, it has long seemed to me that one of the most important steps we could take would be to extend its circulation with a good deal of the zeal with which we have stepped up our manufacture of aeroplanes.

Nearly every minister will agree with the above, but will ask "How?"

I suggest this effective way for the wider circulation of *The Missionary Herald*—let it be a charge on your local church funds to supply a large number of *Heralds* to the members of your parish.

First, every person holding office in the church, as a trustee, for example, and in each organization, as president of the Woman's Association, could be made the recipient of this act of bounty. You would then have a large number of key people, although not so large as to entail prohibitive expense, instructed and inspired each month by a magazine too attractive and too informing to be left unread.

Second, a better thing is to increase this list by every subscriber to your missionary budget. Then each member who gives a dollar knows where that dollar goes and why; and knowing, gives again more gladly, perhaps more largely.

Third, why not send the *Herald* to every family of your parish? At twenty-five cents a year, the cost is not great and it will pay dividends. If you have only a limited amount to spend, it may seem wise to scatter on the best soil. But if you can take chances—and after all in few churches would the cost be large—by all means send the *Herald* to every home.

I earnestly commend the plan, brethren. It is not an experiment. It has proved its efficacy. Why not lay it before the proper group in your church and by next September have the postman stopping at all the key homes, perhaps at every home in your parish with the Acts of the Modern Apostles, *The Missionary Herald*, or, if you have one in your state, *your state paper*, which contains much of the *Herald* material?

Ferdinand D. Blanchard

THE VICTORIOUS GREEKS

AND OUR ANATOLIA COLLEGE IN GREECE

By ERNEST W. RIGGS

Victory Number One. After four centuries of nameless horrors under the crushing heel of Turkish despots, the Greeks fought for liberty one hundred and twenty years ago, and won!

Victory Number Two. In 1922–'23 a million and a quarter refugees, penniless and diseased, fled from Turkey, without their tools of trade or even sufficient clothing.

America barred her doors against this threatened invasion. We could not absorb so many! But little Greece, with a population of five and a half million and bled white by twelve years of fighting the Balkan

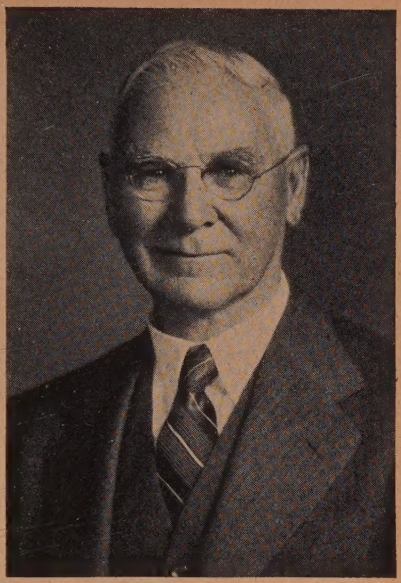
wars, the first World War and the Turks in 1922, took them all in.

At first a scourge, this industrious, inventive, tolerant and hardy mass of humanity became in the end a blessing to Greece.

Victory Number Three. For five hundred years the Turk had been the bitterest enemy of the Greek. But with increasing understanding of the political, economic and religious changes in Turkey and with a clearer recognition of the necessity for working together for general peace, Greece buried the hatchet in the nineteen twenties and with deliberate intent set about the task of becoming friendly with the Turks.

They, in turn, fully reciprocated the approach of the Greeks. The degree of this double achievement was paralleled by the progress of international peace in the Balkans, so that in 1938 that former "tinder box of Europe" was generally admitted to be its most peaceful corner.

Victory Number Four. He who proclaimed that he would make the Mediterranean an Italian Lake pushed his armored columns, in October of 1940, down the coastal road on the west of Greece. It was an unprovoked attack of forty-five million against nine million.



Ernest W. Riggs is President of our Anatolia College in Greece and he envisions an important role for the College in the future

These healthy- and happy-appearing young men are "Free Greeks" on "Church Parade"

The Italian army boasted the finest equipment in the world as it pounced upon a people apparently unarmed. But the Greeks had a supreme contempt for the mercenaries of Mussolini. They burned with indignation—two months earlier Italy had sunk a Greek cruiser off the island of Tenos and killed a large number of innocent worshippers at the shrine of the Virgin Mary.

The Greeks, "the first nation to unfurl the banner of resolution against the Axis," had determina-

tion. They had inventiveness and knew how, with bare fists, to steal Italian tanks and use them to drive back the enemy. In three weeks they had pushed the last Italians out of Greece and in five months had the despairing enemy beaten.

Victory Number Five. The Greeks and the British fought the Germans in the mountains of western Macedonia; shoulder to shoulder they gave all they had to defend the air field at Larissa; they left many times the number who died with Leonidas at Thermopylae; they fought on the beaches and in the boats. Only by the sheer weight of air force and armaments were they overwhelmed.

But the Germans were stopped! They had planned to go on to Cyprus, which was undefended—to Syria, which was in friendly French hands—to the oil wells in Iraq, where they had fomented a revolution and where all the British were in prison.

Yet German losses in planes and pilots, in gliders and landing barges, in munitions and men were so great that they were foiled. Before they could attack again, Syria was occupied, the rebellion in Iraq was quelled and the whole German expedition was stopped in Greece and Crete. They failed to get oil, to cut the British life line, to join hands with Japan in Asia, because the Greeks fought to the end! And furthermore, the attack upon Russia was delayed!

Victory Number Six. When men are starving they give up hope, their morale breaks. But the Greeks fight on. They are in the air over North Africa; with tanks and armored cars and on foot they have shared in the toughest fighting; their fleet is a mighty factor in the Mediterranean.

Though half the people perish with hunger, Greece will be repeopled with heroes.

When Minnesota Hall, the men's dormitory, was dedicated nine years ago, the consuls of various governments attended and our American Minister to Greece gave the address

This is the fiber of the people who ask for our help. In June of 1942, when George II, the King of the Hellenes, was visiting America, he came to New York to express his thanks to the American organizations which had helped Greece through the years and to ask them to continue that help for the future.

No other nation is linked by such close bonds to the Greeks as is America. The Greeks in America are giving generously. They will give out of all proportion to the giving of the rest of our people.

But what Greece will need most, when the Nazi yoke is broken, is sympathetic coöperation in rebuilding their health, their industries, their transportation system, their agriculture and their schools.

Anatolia College, for example, was invited to Greece by its government to help meet that other crisis of 1923, when the refugees came in. It stayed and became a permanent part of the educational system, not an exotic plant.

It contributed its international outlook, its educational ideal of unfolding personality from within, its spiritual emphasis.

It was needed through the years—it will be much more needed when the fighting stops. Its initial coöperation was with a people under heavy burdens and now the burdens are a thousand-fold heavier.

This is the main corridor of Macedonia Hall

As the Greek people have given their last full measure of devotion in the great world struggle for liberty, so we shall find a peculiar joy in giving of our best in physical, social, intellectual coöperation in achieving yet another victory—the victory of rebuilding this noble people as leaders, once more, in creating peace in the Balkan States.

LET'S ALL GO TO CHURCH

P.O.—Africa

Dear—:

"I have missed only one church-going Sunday since I have been in the Army! My church attendance at home was erratic in the extreme.

"I have reached into my mind for the answer and I suppose the most obvious lies in the purely geographic sweep of Christian worship; a sweep which includes my family in America and me in Africa.

"This results in a feeling of union, in a sense of fellowship, for I know that my Mother and Dad are participating in a service similar to the one here, of which I am a part."

Yours truly,

. . . . . .

Christ and the Peace

"The teachings of Christ radiate ideas for the elevation of souls and intellectual capacities far above the common passions of hate and degradation.

"He taught us to hate the evil in men, but not men themselves.

"There must be no bitterness in the reconstructed world. We must try to forgive those who injured us and remember only the lessons gained thereby."

Mme. Chiang Kai-shek

Photograph by Morris Gordon

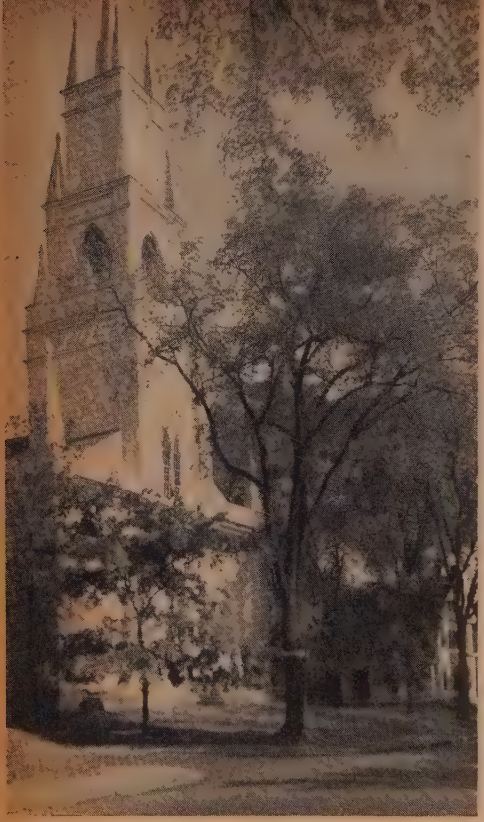
AS MAINE GOES . . .

BY JOHN F. STEARNS

THE Country of the Pointed Firs —That's Maine. Yes, but it's also a land of mammoth potato acres, of thrifty dairies, of cotton and woolen mills and shoe factories. It's a land of men who know their way in the big woods —guides, timber-sealers, lumberjacks and of men who are at home on the sea—fishermen, lobstermen, whose offices and benches are rugged Hampton boats. It's a land of practical men who turn out sleek naval vessels and sturdy merchant craft for America's victorious fight.

Maine folks are partial toward the practical. That's why 25,000 of them are behind the Maine Conference of Congregational Christian Churches. It fits into the Maine landscape. It is suited to the heavy-duty service of religion the way a dory is suited to work on the sea in fair weather or foul. It is the product of

Maine is a land of mammoth potato acres and a Conference of devoted church friendship



Two hundred sixty-eight Maine churches are enrolled in the Conference—each as free as a tuna boat off Bailey's Island

practical men of spiritual vision for doing the work of Jesus Christ in this state.

Two hundred sixty-eight churches are enrolled in this Conference. Each is as independent as a tuna boat off Bailey's Island. Each is a spiritual power plant by itself, with its own job to do. At the same time, every church is a responsible unit in the Conference. Knit together into a corporate whole, the churches undertake together the larger tasks of Christ in Maine, America, and throughout the world. They are in and of the Conference because they understand that Christianity is indivisible. They see that if Christianity is to be strong in Bangor, it must also be strong in Bingham, Fort Kent and Phippsburg; if it is to flourish in Portland, it must also flourish in Bombay, Nanking and Manila.

The Conference is like one big parish. It has a superintendent, who is like the minister of a spread-out parish. Through the experience of the years, the people of our Maine churches have approved increasingly of his leadership as adviser and executive. The Conference office is a center of real fellowship and devoted friendship.

The Conference is a fine example of Christian democracy in action—with the accent on the responsibility part of Christianity and democracy. Not just one man, but scores of men and women do the work of the Conference as representatives of the 268 churches and the 25,771 members. The Conference is a shared ministry.

Out of a heart anxious for his nation, Maine's most far-famed son once wrote:

"Build me straight, O Worthy Master,
Staunch and strong, a goodly vessel,
That shall laugh at all disaster,
And with wind and whirlwind wrestle."

So it is the prayer of the men and women who love the Congregational Christian churches of Maine that their Conference may be an instrument useful to the hand of God as He shapes the life of Maine, America and the World.

OBSERVATIONS

OF THE MISSIONS COUNCIL MINISTER

The Heart of Our Fellowship Is Sound

Christian concern and compassion abound in our churches. Our giving in 1942 is proof for this statement. According to the latest statistics available our churches gave to benevolences in the Apportionment $1,412,006.00, an increase of 4.5% over 1941. Meanwhile our people gave $256,616.83 to the Committee for War Victims and Services. The Unit Plan Committee received $133,371.71 from individuals and churches, and the Christmas Fund appeal yielded $80,381.70 an increase of 7.85% over 1941. This makes a grand total of $1,882,322.24, the gift of our people to our program of ministry-to-others. Surely there pulsates in the heart of our fellowship a Christ-like throb for the well-being of God's children.

Now the Heart Must Pump Its Life-Energy Into All the Body

Records tell us that the above is the work of a minority of the membership of our churches. In Every Member Canvasses, where the dual pledge card is used, only 30% of those who subscribe to Local Expenses contribute anything to benevolences. **We are sound at heart but anaemic in the body as a whole.**

Here is an immediate and waiting opportunity. Seven out of ten of those who have joined our churches are not yet sharing in the Mission of the Church outside the local parish. They may be witnesses "in Jerusalem" but not yet "in Galilee, Samaria and the uttermost parts of the earth." They are among the disciples but not of them. Yet they joined the church out of a desire to follow Christ and become disciples.

Our average giving to Apportionment Benevolences is $1.43 per member per year. This is twelve cents a month. One average hotel or restaurant meal tip exceeds this amount. Yet this is our monthly tip to God, in the Service of the Church, as an expression of our concern for His other children. This is not, however, the whole story. $1.43 is the average for the total fellowship, only 30% of whom contribute. Hence for that 30% the average is about $4.77. 30% more would double, and then 30% more would treble our gift to our nation and world needs in this desperate hour of decision.

This whole picture is not one of discouragement but of opportunity. "The harvest is plenteous but the laborers are few." What we are called to do is to increase the interest, deepen the consecration and enrich the lives of this 70% of laborers who already stand within our gates.

Here is a Lenten privilege and responsibility.

A. D. Stauffacher

BY ERNEST M. HALLIDAY

From . . .

GAL-LI-PO-LIS *to* TU-CUM-CARI

. . . and then some

How many states make up the Union? That's easy—forty-eight. Ever try listing them? No? Well, do it some day and see how long it takes you. I saw a group of friends poise their pencils one afternoon and go to work at it. It wasn't so simple, even for the college folk.

Fact is, the only person I can ever remember going right down the line without a break in answer to this challenge was a school teacher who taught geography. It's a big country we live in, and some state or other is pretty sure to prove elusive.

One of the deepest satisfactions which comes to a "board secretary" is the opportunity of knowing his country at first hand. Having recently returned from an eight-week, 8,000-mile itinerary, I have been asked to set down some of the things I did on this trip. "What does a home missionary secretary do when he goes traveling?"

To begin with, he usually has a number of "set" appointments to meet. For me, this time, these included a dedication at Phoenix, Arizona (to begin at the far end), association meetings in Oklahoma, an ordination, a session of the trustees of Southern Union College in Alabama, two anniversary celebrations in Atlanta, one of which included induction into service of our new associate super-

A glimpse of Route 66 which was made famous by John Steinbeck in "Grapes of Wrath"

It isn't too distant from crowded cities to a lone ranch in the far-western desert

intendent of southern Negro work, Rev. J. Taylor Stanley. These were occasions of rare privilege for me.

Then there are friendly visits with home missionaries in their various parishes. There is immense variety of scene. One day you are under the pall of steel-mill operations in and around Pittsburgh; the next, breathing the pure country air of rural parishes in southeastern Ohio. Today in the narrow mountain valley where Ed Rainey and his wife labor among the coal mines of eastern Kentucky; then next, viewing with Orval Sampson, at Robbins, Tennessee, the decayed brick yard which Uncle Sam has turned into a training school for youthful machine operators; then settling down for two days with Victor Obenhaus and his faculty and students at Pleasant Hill. Chattanooga, Nashville, Memphis, all have churches of our order, both white and Negro. It was a welcome opportunity to renew former acquaintances and to see for the first time our churches at Little Rock, Arkansas; Meridian, Mississippi and Selma, Alabama. At West Monroe, Louisiana, we found Mr. and Mrs. A. O. Wright enjoying the comfort of their recently purchased parsonage and in Gallup, New Mexico, we called on the Avilas, only recently established in that Spanish-speaking field.

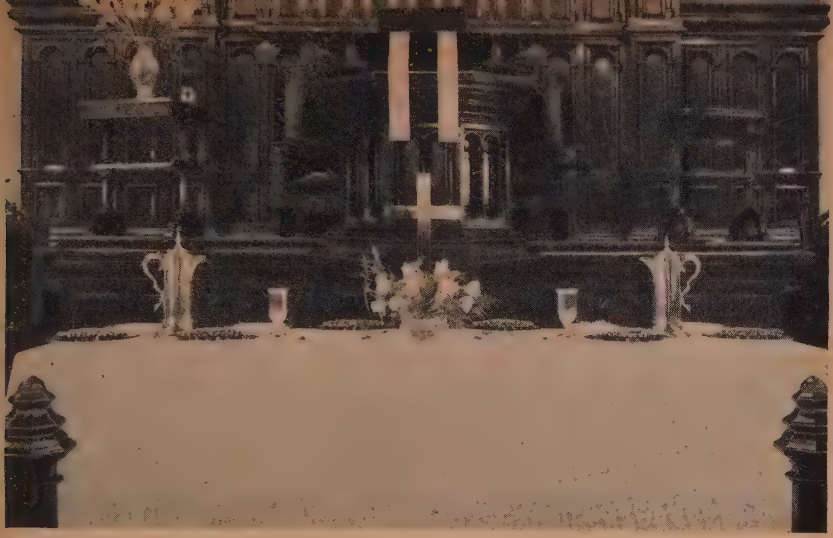
Of course, too, on such a trip there is opportunity to discuss church matters with local groups, as was done this time at Pilgrim, Chattanooga; First, Albuquerque, New Mexico; and Birmingham, Alabama; and to satisfy the inner man at such noteworthy gatherings as the "dinner on the grounds" at Oak Grove, Georgia, and the supper with Dr. Cairns and his people in El Paso.

What well-remembered scenes,

incidents and personalities throng to recollection: the golden harp played for us by the gracious lady of the manse in Huntington, West Virginia; the tour of Pine Mountain School with our former Brooklyn social worker, Alice Cobb; the supper for soldiers and sailors put on by Peter Doherty and his wife and young people; the visit with Doctor Cornelius of our Grants, New Mexico hospital; the introduction to delectable "supapillas" in the home of Mr. and Mrs. Peña at San Mateo after a trip part way up Mount Taylor; the hospitality accorded by a lovely Phoenix home when the hotels were overflowing, and in Friona, Texas, where there wasn't any hotel; the visit to a far-stretching wheat ranch in Oklahoma whose owner has his own electric elevator; the call on Mark Wallock at Lawton, near Fort Sill, finding him planning to be host to six army men at dinner next day; the chapel service at Thorsby Institute and our rainy day stop at Piedmont College; our visits with Chaplain Hastie at Fort Benning, and Chaplain Walker at Tuskegee, and with the Booths at Columbus, Georgia!

One returns from such a round with a heart full of memories. One of the finest things about it is the sense of being a part of it—hand to hand and down to earth. And as one sees in retrospect the broad roadway of the Pennsylvania Turnpike, the majesty of Cumberland Falls, the wide reaches of the Mississippi; the cane, the cotton and the color; the mountains, plains, plateaus and valleys; and the people all along the route, he can only hope that somewhere some word of his, some friendly overture, has in part repaid the blessing he himself has reaped on his home missionary journey.

At an altitude of 9300 feet above the sea, our church, founded sixty-five years ago, in Silverton, Colorado, continues to serve this silver mining town of some 2500 people



The Lenten Communion Service

BY JOHN R. SCOTFORD

THE Lord's Supper is the supreme act of Christian fellowship. Around the table which was first set in the Upper Room we have communion with God, with man and with the glorious past of the Christian church.

Congregations are giving increasing thought to the observance of the Lord's Supper. The table from which it is served occupies the central place in our sanctuaries. The rite itself is gaining both in its appeal and in its power.

In the South Church of Brooklyn, New York, the table (above) is set in such a fashion as to impress its significance upon those who gather about it.

The table itself is large. Here is no private rite for the favored few; rather it is the Lord's table to which all may come.

Although individual cups are used, the old tankards and two of the old chalices are placed upon the table. These are beautiful examples of the skill of human hands; they are perfect symbols of both the suffering and the redeeming grace of our Master. In addition, they are a physical extension of the past into the present.

The noble men and women who built South Church nearly a century ago drank of the wine of sacrifice from these goblets. They should not be stored in garret or bank vault or displayed as antiques in little cases; they belong where our fathers placed them—on the table of our Lord.

Above the fair linen rises a brass cross, a fore-shadowing of the fate which befell our Master when he left the Upper Room. About the cross are flowers symbolizing both human devotion and also the ancient rhythm by which that which falls in the earth rises again in beauty.

SAYS

Paul R. Reynolds

THE SUMMER CONFERENCE MUST GO ON !

The summer conference is a gateway to broadening fellowship, recreation that re-creates, new plans for Pilgrim Fellowship

"GIVE up our summer conferences? Why I'd just as soon think of closing our church. In fact our conferences are among the most vital and life-giving parts of our total church life." So spoke a young minister, an able director of one of our large young people's summer conferences.

We can imagine that if worst comes to worst we might actually have to omit some of the services in our church or even close the church building for a time, but the *church* will go on even then—in our homes, and in our service to the community. In the same way summer conferences will continue. They mean too much to the young people and to the leaders and parents to be discontinued. Yes, and they mean too much for the future of democracy to be allowed to drop out for even one year. A representative of the Children's Bureau in Washington, in talking with a group of church leaders about the plans for young people helping on the farms, said, "Others will be worried about the crops. You've got to look out for the young people themselves." Precisely. That is our task.

What are some of the values which the young people and others see in these summer conferences? What happens? (1) They have good times together. They have recreation which re-creates. They make new friends. Some of these new friendships

ripen into lifetime relationships. (2) They get new plans and methods for use in their own society in the local church. Many a minister knows that the most faithful workers in his young people's group, some of the best teachers in his church school, those who really stick it out and grow on the job, have received their inspiration and training in the summer conferences. (3) Fellowship. They get a sense of belonging to something which is stable and on-going—the Christian Fellowship. This is tremendously important just now. (4) Inspiration. Governor Stassen of Minnesota, the newly elected president of the International Council of Religious Education, in addressing the annual meeting of the Council recently spoke in warm appreciation of the contribution of the summer conferences and how much the leaders had meant in his life.

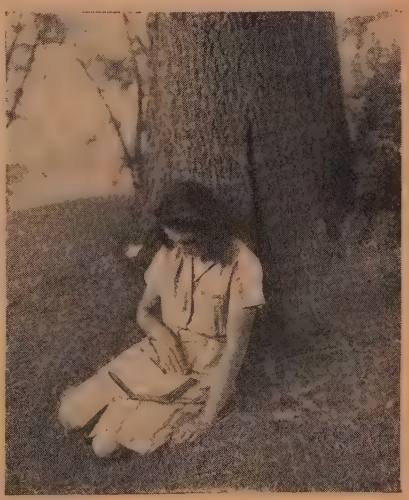
The summer conference experience brings a deepening and broadening of the religious life. The best of the religious influences of the home, the Sunday school and the church, are united and given new meaning and glow. The Psalmist said, "The Lord will light my candle." Thousands of young people have had this actual experience at the summer conference.

Many adjustments will be necessary. One state, where it seems doubtful if the young people will be able to go to the usual conference center, is planning to have smaller district camps. In another state where travel into the mountains is impossible the conference will be held on a college campus. One metropolitan area has decided that if the young people cannot be given transportation their sessions will be held in one of the large city churches.

Since when has it come to pass that a church or a summer conference has to meet in a particular spot—in this temple or in that mountain? Candles can be lighted wherever necessity demands.

There will be difficulties of transportation, of getting food and of work staff. Yet we remember that the young people at the close of the National

Hundreds testify that the summer conference is a broadening religious experience



There will be difficulties of transportation but the summer conference must continue

Council at Deering expressed their feeling that doing part of the work of the camp—washing dishes, peeling potatoes, etc., gave them a feeling of fellowship which really enhanced Deering in their minds. Conferences will be held! The inner light will glow!

At the sunset service the best of the influences are united, given meaning and glow

SECOND IN A SERIES OF ARTICLES ON . . . .

WOMANPOWER

THE CONTRIBUTION OF OUR CHURCH WOMEN

★ 2 ★

The Woman's Gift

By Mrs. E. E. McClintock

The Woman's Gift is the fund given by individual women in our groups over the country, for the work of our church at home and abroad.

In some states it is called The Second Mile or Plus Gift, in some, The Sacrificial Gift, in others The Thank-Offering. Many states use the national name—The Woman's Gift.

It is a gift beyond the woman's regular pledge to her church, is gathered once or twice a year in her local group, and sent as part of the state apportionment to the Boards, the C.S.A. and the State Conferences.

Dedication services are held annually at local and state meetings and biennially at the General Council.

It was spring, 1942. The first period of the Woman's Gift—the short end of a biennium—was drawing to a close. Over the country thousands of women's groups, large and small, had observed ingathering services. State organizations were preparing their dedication programs. And beyond these, the first national service of dedication of the Woman's Gift was taking shape.

Letters were coming in to state and national offices: "We told our women the Gift was for the 'basic ongoing work,' to be channeled through their Conference and the Boards. Now they ask what we mean by this basic ongoing work. What shall we tell them?" "Our women say if this is our second mile, what is the first!" So, in Massachusetts and California and states in between, women were coming to a better understanding of the apportionment.

"More than anything else it has made us know we belong." "The mothers of our Indian Cradle Roll babies want to share in this." "We missed our state meeting, so will send our offering to you at Durham, because we want to have a part in that service." So, from Indian, Negro, White, large and small churches came evidence of a new sense of fellowship.

Our service of dedication is based upon four symbols—the Cross, the Bible, the Globe, the Light—four symbols leading to a new understanding of the church's service program

"We were surprised at our amount. It came in small bits from many individuals, some of whom have never before given to missions." "Not a single church in our state put on a sale! They gave." "Our gift was made up of gifts of love from hundreds of women who prayed as they gave." "Each Wednesday at nine we have a moment when each woman in her own home puts aside her gift and prays for the work which it is to support and for the Christian women of the world." So a new and deeper meaning was built into the giving of money.

"I've saved $12.00 by washing and polishing my car this year; here it is for the Gift." "Of course, I'm not really sacrificing, but I am walking one way each day—and here's my bit." So women learned the joy of giving when it meant some change in daily living.

When we dedicated our Gift at Durham these values were in our thinking—a new understanding of the church's mission, a deeper sense of togetherness, an insight into the meaning of spiritualized giving, an experience of a sacrifice that glorifies. And these values were greater than the $40,000 which was given.

These values, said the state presidents, must be conserved. So we are carrying forward the Woman's Gift through the 1942–44 biennium. Keeping the plan flexible, searching for a sense of direction for the future, each state is encouraged to find its own way of sharing. Some states are supporting definite enterprises, state, national, overseas. Some give to the general budgets of the Conference, the Boards, the C.S.A. Several are pooling their overseas gifts to further work, such as that of Kingsley Birge in Turkey through a Cam-

paign for Christian Literature, and their home Gifts to strengthen our youth work.

Within the next few weeks there will be reproduced in state meetings over the country the Durham service of dedication. Following a meditation focusing thoughts on four symbols—the Cross, the Bible, the Globe, the Light—the leader will continue, "As Congregational Christian women we see ourselves one with other women of the same faith. We are one beyond the barriers of community, race, creed, nation. Ever since the days of Mary of Nazareth we have felt a special tie and a special call and our souls have magnified the Lord. Today, stirred by the needs of men called to demonstrate our Father's purpose for His family we come together for the renewing and strengthening of our spirits that we may be consecrated to do His will tomorrow."

On through the bringing of gifts, through the litany of dedication, to the last line of the closing prayer the services will move—"Transmute these gifts by thy love into spiritual power for the renewing of faith and the healing of the wounds of the world. May they be used to keep unbroken the living fellowship of thy children. As we dedicate our offering may we dedicate also our lives, that we may draw closer to thee, and that with will and mind and heart we may strive for the coming of thy Kingdom."

Gentlemen:

A few days ago I found a copy of "The Missionary Herald" on my bunk in the barracks.

I am a private in the Army and I know what it is to be lonely and—at times a bit afraid.

So I feel as a professing Christian that we should do as much as possible to help my buddies.

Please let me know how much money is needed to send the magazines to all our camp libraries.

In the name of our Heavenly Father,

Yours truly,

Pvt. A...H...N...
.....Cal.

2500 *Missionary Heralds*—and an undetermined number of State Papers—were sent last month to our church men in the armed services. If you wish to share in maintaining this bond with our men in the service, please send your check, earmarked for "Service Fund," to Harvey L. Meeken, Agent, 14 Beacon Street, Boston, Mass., or to your State Superintendent.

FIELD FLASHES

BY DOROTHY P. CUSHING

THEY HAVE WHAT IT TAKES

If you have an idea that our students are going through this siege with mere stubborn resistance, you should hear the laughter ring out from the meetings of the various clubs, or hearty chorus singing, or the whistling and merriment on the campus. "This is not an indifferent, but a CONFIDENT group," writes Miss Eunice T. Thomas, teacher in refugee Fukien Christian University, Shaowu, China. Many of these students walked hundreds of miles to get to Shaowu after losing everything. "I took nothing out of my beautiful home except my broken heart," wrote one. Said another, "Everything that night was a great chaos, but the heaven and the stars. We walked away under those." A third gave a challenging definition of a refugee: "It is having no home. It is losing your relatives. It is stopping your study. BUT IT IS NOT LOSING YOUR HOPE."

SOME FOLKS CALL IT "SPUNK"

If the "no school" bell rang some morning at Lincoln School, Marion, Alabama, Cleophus, Rochester, Murlean and Queen Nellie Patton would not know it. They walk seven miles to school every morning. In the afternoon they walk seven miles back. They get up at four in order to get their chores done before leaving home. There is not even a school bus, the optimistic name given to a canvas covered truck into which thirty or more children are packed who come from other sections. When it rains down there the water seeps through the canvas top of the truck and the children often arrive with chilled feet, fingers and noses. But the Patton family would think it quite luxurious to ride that seven miles in any conveyance that ran on wheels or four legs!

WHITE MAGIC

The non-Christian Ndaus of East Africa try to insure good crops and defense from evil spirits by a form of magic. Our missionaries are leading the Christians of the area each year in a beautiful

"dedication service" of hoes, seeds and live-stock. The people enter in whole-heartedly to this Christian ceremonial with its understandable ritual. They bring seeds and plants, hoes and food, as well as chickens, oxen and an occasional pig. Ndau teachers of agriculture at Mt. Silinda Institute aided Principal Frank T. Meacham in the service. "Working together with God in the world He has given you is the way to get a good harvest," was the theme of Mr. Meacham's address.

TOPS EVEN AN ARROW SHIRT AD!

WHEN Rev. Harold W. Robinson reached Chungking last December, he found it hard to get used to high prices. A pair of Chinese-made leather shoes sat in a store window, marked "$950" in national currency, or $47.50 U. S. money. A cake of Palmolive soap was thirty-eight Chinese dollars and $1.90 American cash. The cream of his report on high prices was the story that he heard of an American who sold a new Arrow shirt for $500 national currency, or $25 American money. Mr. Robinson says that he could have almost made his expenses if he had been able to bring a stock of ladies' nylon stockings with him to sell! Already he, like James Hunter who reached there before him, has had several equally important and appealing jobs offered him.

HAVE YOU HEARD THIS?

ELEVEN missionaries from England, Scotland and Wales, eight of them young men going out for the first time to India and China, stopped in the U. S. A. enroute to their jobs. They reported that the recruiting of missionary candidates goes on steadily in Great Britain and missionary boards are able not only to raise their regular budgets but special emergency funds as well.

IT MAKES A DIFFERENCE

SEEING with their own eyes and feeling with their own hearts—that is the way Sister Ruth C. Cowles of Alexandra Health Center and University Clinic, Johannesburg, South Africa, describes the successful arrangement whereby students from the Medical College work among the Bantus. The white medical students care for the people, visit in their homes, and go away after two weeks in the clinic possessed of an entirely different attitude toward the Bantu peoples.

More room is needed for this rapidly growing work. Miss Cowles reports . . . "We often have 250 and more patients sitting on the ground outside waiting their turn for treatment . . . Drugs for the Clinic are hard to get. . . ."

Sermon of the Month

SACRIFICE AND VICTORY

By Oliver Clyde Weist

Bronxville, New York

My Italian barber told me the other day of a moving picture he had seen, "The Bombing of the Burma Road," shown by a returned missionary from China.

"Oh, it was terrible," said he, "what hardship, what hell, what sacrifices! When I went home, my wife said, 'Why so happy? What happened?' So I told her what the missionary had said.

"And me no more complain. Compared to their sacrifices, ours are zero. If I ever 'crab' over no coffee, no meat, no butter, I out of my head. For a long time I never feel so happy."

To look on the misery and the misfortune of others may not make *us* truly happy, but we can all understand what *he* meant. There was nothing in him of the Pharisee, but rather a feeling of general human sympathy and a desire to share and to help.

Haven't we all felt the same way when we have seen what others are suffering; what our own boys are going through, giving up, going without? Humbled in this Lenten season by the Cross, we, too, say we ought to be ashamed of ourselves to complain as we sometimes do.

Suppose we are short on rations and have to walk and can have only three pairs of shoes a year, (two more than some of us have ever had). What are these things compared to the heroic sacrifices of others? What are these things to Christians?

We see sacrifice everywhere today and so we are making the supreme sacrifice. Everybody's preaching it. No longer is sacrifice the "exclusive" of the Christian pulpit. It's on the air; it's everywhere. Nothing is so modern and so essential, they say; and, by the millions, men are responding and meeting the challenge. They do not hesitate to go "all out," to pay whatever price, if the sacrifice promises the coveted goal. Sacrifice is the price of victory!

Now sacrifice is central in our Christian religion. This is the emphasis of Good Friday and it runs through the life and teachings of Jesus. "Whosoever shall lose his life for my sake shall find it." "If any man come after me, let him deny himself and take up his cross and follow me."

What if Jesus should ask less than the state asks? Would we sing of Him as Lord of all?

But, at this point, there is something in the Christian interpretation of sacrifice which makes a difference!

From the very first, our religion has stressed the object and the goal of sacrifice! And this is the important difference. For not all sacrifice is praiseworthy—some of it is downright insidious. Esau sacrificed his birthright for a mess of pottage. Paul, the Apostle, sacrificed a brilliant career in the pagan world to become an ambassador of Christ.

Everybody makes sacrifices of one kind or another. Nothing is more common in human experience. The important question is—for what are we going "all out"? Some for tyranny—some for trivials—some for *status quo*—others for liberty and victory.

This is why our President's radio address on the Casablanca conference was so reassuring to some of us as we think of our world today. We all know what sacrifices our boys are making and we are being prepared for what greater sacrifices they and we will make in the future. In view of this, the Casablanca report was far more hopeful and encouraging than the famous "hold-what-we-have" pronouncement of several months ago. The President said that we are fighting for freedom the whole world 'round and that our boys know it.

Yes—and this time, we and our leaders and our politicians must not let our brave lads down or turn again their "crown into a fading wreath."

But if there is to be, eventually, the kind of victory we Christians want—a future which will belong to life and Christ and right—how much are we willing to sacrifice for it? Do you realize that the average member of our entire denomination gave less than the equivalent of a three cent postage stamp a week for our global Christian enterprises last year? Think of it!

Had we really sacrificed, we might never have seen this dreadful day. "Have you ever thought," General Wavell has asked, "what a world we could make if we would put into peace endeavors the same energy, the same self-sacrifice and coöperation as we use in the wastefulness of war?"

And surely we are all being persuaded in these days that the sacrifices we ought to be making for global Christianity (we used to call this Christian missions) are much more constructive, much more meaningful, much more lasting than the sacrifices for war!

Let me read you a letter from one of our own men in the service which sets a standard and provides us with inspiration for Christian sacrifice.

"Last summer when my ship was sunk in action in the southwest Pacific, my brother Martin's ship was in the accompanying force which rescued us.

"We entered a little-known port in the South Sea Islands where he and I met for the first time in two and a half years. From there I returned to California to be re-outfitted while Martin's ship went up to meet the threat to Midway.

"It was there that his ship was sunk and he gave his life.

"In memory of Martin I am sending you the enclosed check for one hundred dollars to be used in your current church program of charities."

Have you ever thought what a world we could make if all Christians really sacrificed for the things in which they say they believe? Such sacrifice alone will bring the kind of victory we Christians want!

INTRODUCING . . .

BY MARGUERITE DAVISON

Annie Campbell

. . . AND IT'S THE REV. ANNIE CAMPBELL IF YOU PLEASE . . .

★ ★ ★

THE harassed state superintendent looked over the list of empty churches in his territory and the list of available ministers for those churches and sighed. "If this shortage keeps up, we'll have to have for our slogan 'A woman preacher in every pulpit before the first of the year'."

When you look at the activities of one of our new women preachers, that isn't such a bad idea. The Rev. Annie Campbell, a former extension worker in the Southeast, decided last spring that she wanted to become an ordained minister and so—prepared for the pastorate.

She took over a double program, teaching part time at Thorsby Institute and living there, and spending the rest of her time serving four small churches within a radius of thirty miles.

In six months she had helped two of the churches to take advantage of the new power line which had been put through the area as a result of pressure from the T.V.A. on the local power company. All kinds of means were used to raise the necessary money and the order for materials was placed just before the electric supplies were frozen by the government. Those longed-for lights just barely became a reality.

One of the churches was badly in need of repair. No power line ran out in that community, for it was far from the beaten track. The church was the only center

The church needed repairs, inside and outside, so Miss Annie rallied the people

since the closing of the local one-room school.

Miss Annie made plans with the people to make their church a pleasant and attractive place. It needed new window panes, front steps and paint, inside and outside. The cemetery was neglected and the yard untidy and bare. Repairs came first and the people organized to make over their church home. Men brought boards and nails, new window panes, and a coöperative spirit.

Where could paint for the inside and outside of the building be obtained? There was little money in the community and paint was high. Nothing daunted Miss Annie, so she asked her friends for suggestions. One good idea came from the local school attendance supervisor—the use of home-made clay paint.

It had been used with good success by the Home Economics teacher of the county training school for Negroes. She had been a student at Tuskegee and had reaped benefit from the discoveries of the famous scientist, Dr. Carver.

The supervisor got the rule for Miss Annie and helped her chop out the right kind of clay from

Thorsby, where Miss Annie lives and teaches, offers a full four-year high school course

a local clay bank, then met with the people at a "Working" at the church to mix the paint and put it on. They came from all around the community and watched with interest the clay being scraped into the black wash pot, the glue added, and the starch, then water enough to give it the right consistency. The whole was boiled and stirred until it looked and acted like paint. When it was spread on the walls and ceiling it *was* paint and lovely to look upon.

The outside of the building had to keep pace, so it was covered with a coat of burned crank case oil mixed with iron oxide until the right rich brown color emerged. Then came a little honest-to-goodness white enamel for the door and window facings, to give the right finishing touch to a very attractive house of worship.

Of course a group of ladies and children had been working in the cemetery and yards during the painting. Shrubs were transplanted from the near-by woods to the church yard and washes were filled in. By the time a few workings had been held at that little church the transformation was remarkable.

Of course she had been helping to organize or strengthen the church schools, the young people's organizations and the women's societies all of the time these physical improvements were going on. A recreational, educational and health program with the coöperation of county services and teachers at Thorsby was started by Miss Annie, and, if her strength stands up under the strain of her double responsibility, who knows how much more will be accomplished in the next six months.

Now if there are any men preachers who can beat Miss Annie's record for improving their church property, I'd like to meet them.

"Freedom of the Soul"

Announcing a new book of 140 pages *by Dwight J. Bradley*

THIS small book by Dwight J. Bradley, to be published in April by the Association Press, is an inspiring and inspired document of spiritual leadership. It proclaims a spiritual awakening, it preaches the gospel of a freedom of the soul without which the most brilliant military victory would be in vain. It is an ardent confession of faith in a democratic and spiritual leadership, guiding and guided by a religious faith in the absolute sanctions of human ethics.

FRANZ SCHOENBERNER

THE CHURCH AND MIXED POPULATIONS

BY THOMAS ALFRED TRIPP

This article by Dr. Tripp is the first of a series which will appear in subsequent issues of "The Missionary Herald." "The Church and America's Peoples" is the general theme. The second article, which will be published next month, will be "Our Czecho-Slovak Churches" by Andrew Paul Slabey of Duquesne, Penna.

DIVERSITY characterizes the population of America but each church has a tendency to enlist only one type of people. Congregations of the older denominations are composed principally of those who are "better off" than the masses. Many people are not in churches because the good church people do not want them. Unless church members are willing to fellowship with all men—poor as well as rich, laborers as well as business men—they cannot hope to enlist all the people.

I understand that this is the first of a series of articles on the general theme, "The Church and America's Peoples." The series will tell of what our denomination is doing to merge and unite peoples of different types in our churches.

Before the church can build America, it must first build itself into the lives of the people. But mixed populations require new elements in evangelism.

It is not enough merely to call people to worship. Diverse populations demand a more inclusive *acculturation* process in order that fellowship may be possible.

Acculturation is the process of uniting and merging peoples of different types. It is the process by which people of two or more types are brought together and their cultures made one, each contributing to the other and to the new culture which results.

In order to study acculturation as a method of enlistment, the first step is to identify the various types of people in the parish—both in and out of the church.

There are numerous factors which affect social participation and which determine the degree of difficulty which the church will have in enlisting each of them.

The principal factors affecting social participation; hence, enlistment in the church, are (1) class status, (2) mobility status, (3) isolation, (4) stigma, (5) disruptives, (6) defectives and (7) divergents.

Class Status. In most communities there are strata of class differences. The church, composed on one stratum, unconsciously loses contact with people of other classes. The main question for the middle-class church is—will it enlist the "poor?"

Mobility Status. Mobility status also affects culture. Length of time in the community is important in church relationships. The incor-

poration of new-comers into the community presents a definite problem. The older the settlement, the more time it takes for new people to be incorporated. If the newcomer is of a different class, acceptance is all the more difficult. "I was a stranger and ye took me in." Can the church stand this test?

Isolation. Around every church in America there is an average of about five localities with place-names. These may be only a few blocks or miles away. The method of getting people from the outlying sections to attend the church at the center requires leadership (1) to locate the outlying neighborhood, (2) to acknowledge its integrity and (3) to develop fellowship with its people. As long as there is even a dim vestige of community feeling in these "corners," they must be given sympathetic recognition, so that the people will not feel they are being dominated by the people at the center. Will the churches accept the people "across the tracks" or in the "corners" of the community?

Stigma. Anything which people do that is *atypical* or contrary to the "regular" social patterns will tend to produce stigma. In the case of church groups, the term is used to refer to the attitude of the inner group toward other persons whom they do not accept.

Stigma varies with groups and sections of the country. Prostitution, drunkenness and gambling are among the more obvious sources of stigma by the church. But some churches place stigma on anyone who is different from their own norm. A small church group which

is "a run-down remnant of respectability" may view as stigmatized all those outside it. The fact that a man is a poor farmer and an inefficient manager may bring stigma.

Whatever its cause, stigma can keep people from being accepted into the group which makes up the dominant community. Through stigma the church tends to eliminate large numbers of people who need it. Can church doors be opened just a little wider?

In the first class there may be people who at one time participated in a factional dispute, lost the battle and retired from the scene, carrying a vivid memory and a great bitterness. Others must be leaders and always have their own way or they will not "belong." Some may be non-joiners because they are too kind and sensitive to involve themselves in the bickering and disputes in a given church or community. Others do not feel the need of social expression.

Extreme "joiners" are also out of adjustment to the normal balance of participation, since they may belong to so many organizations that they are not of much use to any one. The church must be more active in many communities in order to challenge these useful citizens and awaken religious participation in everyone.

Defectives. The class of defectives includes the cripples, feeble-minded, palsied, epileptics and shut-ins. Such *atypical* people should be given opportunities to participate in ways available to them. They should not be cast aside by spiritual leaders.

Divergents. A divergent may be a person who is more righteous in some ways than the members of the church or a person who has accepted a different morality. The first demands that the church shall be alert to social issues and community welfare. The latter may call for a broad-mindedness not now existent in some churches.

The *acculturation* of various elements in the community requires that each type of people shall be identified and approached in special ways. The usual church program takes no account of the various types of people in the population. It appeals to the "average," often to the smallest group in the community.

There must be more sympathy and diversity in parish work. Evangelism of mixed populations requires, not only preaching, pastoral work and religious education but social engineering. Most important, it depends upon a congregation which welcomes, not merely the well-to-do and self-satisfied "saints" but the spiritual "poor" as well.

The various articles which are to appear in this series on "The Church and America's Peoples" will tell the story of how the churches and Boards and conferences of our denomination are wrestling with this fundamental problem of Christian democracy and Christian churchmanship and what they have achieved.

If Your Copy Is Late

If your copy of "The Missionary Herald" or your State Paper is late, please believe us that the delay is the result of circumstances which are altogether beyond office control.

Despite the admirable job which our overloaded and unprepared transportation system is doing, all kinds of civilian shipments, particularly magazines, are very uncertain.

CAMERA NEWS

BY DOROTHY P. CUSHING

CHARLES BELL of Liberty church, Brantley, Alabama, views with pardonable pride his Lord's Acre pig.

Many of our church folk in the Southland set aside a pig, or chickens, or a section of a garden, or field as belonging to God in a very special way and use it as a means of securing their church contribution.

The proceeds from the dedicated acre or pig or chickens go to the work of the church.

Mr. Bell's porker is an astoundingly impressive example of a modern "living sacrifice" unto the Lord!

LORD'S ACRE HYMN

We care for our Lord's Acres,
And think of Jesus' way;
His goodness and His purpose
Inspire us day by day.
We dedicate these Acres,
Like fields the Master trod,
And join with one another
In willing work with God.

Thus be our daily labor
Beneath the open sky;
It makes the farm life sacred,
And God is ever nigh.
Our Acres, consecrated,
Bless us who work thereon;
Our country church grows stronger
To lead Christ's Kingdom on.

Written for the churches in the Lord's Acre Movement by Dumont Clarke and sung to the tune of "Stand Up for Jesus."

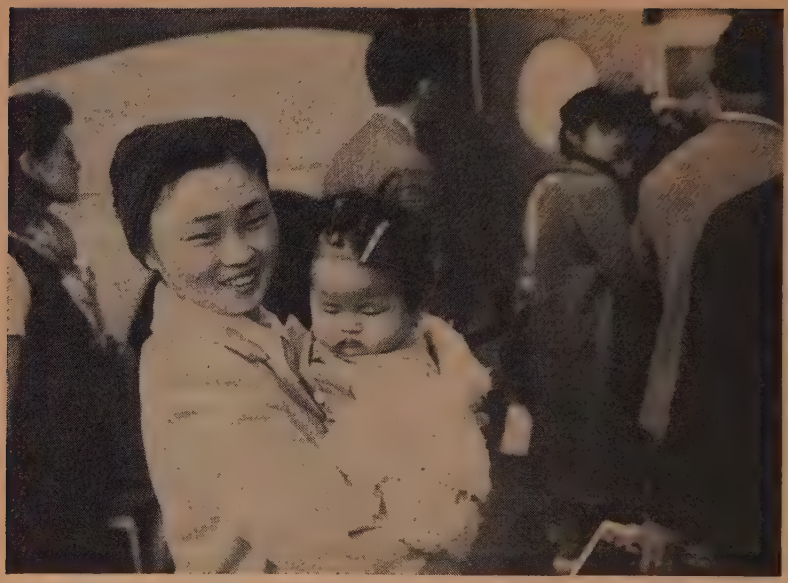
WHITE BULL RETIRES

WHITE BULL (lower right) has retired after 20 years of Christian work on the Fort Berthold reservation.

When a youth, White Bull was riding with a young white companion who handed him a copy of the New Testament as they parted. Ten years later White Bull began active Christian service in the local Congregational church.

Howling Wolf (the Rev. Lawrence Howling Wolf, upper right) is the third pastor of the Arickara church on the Fort Berthold reservation.

As a pastor, Howling Wolf has done a remarkable job in bringing the people to church and taking the church to the people.



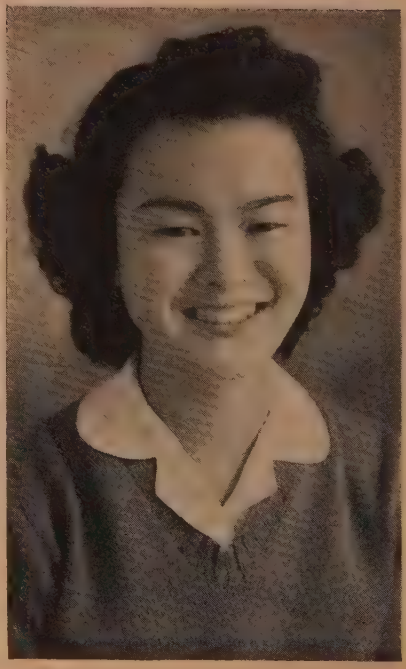
GRADE-A SMILE

FROM the Minidoka Relocation Center in Idaho to a job in Chicago is the story of Miss Atsuko Yano who smiles at you from this page (right).

The picture above is that of a Japanese mother and child at the Relocation Center.

We quote from a letter written by another Japanese-American while at this Center, but who is now at Mount Holyoke College.

"The fact that we know that there are friends on the outside who are interested in us gives strength to our belief in God and in the ultimate worth of democracy and America."



WHERE THERE IS A WILL . . .

"To live and give life in a world shaken to its foundations" is the motto of the Missionary Society of our church in McCall, Idaho.

Although the Society has only fifteen members, $100 was raised for church benevolences last year.

In addition, the ladies raised money to paint the parsonage, to supply needy families with bedding and clothing, to send flowers and cards to the sick of the parish; and they sent $40 to the Red Cross.

The Society meets at the homes of the members regularly twice a month. These meetings consist of devotions, business and program.

Our hats are off to these ladies who have done such an admirable piece of work in their church and community.

A Radio from the Philippines

On March 1, the American Board received a radio message from Rev. Edward L. Nolting of the Madura Mission who is now in Manila with Mrs. Nolting, having been detained there on his way to India. It came through by courtesy of the Japanese Red Cross and the American Red Cross. For the first time since the fall of Corregidor, we know where all our missionaries in the Philippines are.

The message states that Mrs. Frank J. Woodward of Dansalan is in Davao with Rev. Frank Cary and Rev. Walter C. Tong, presumably interned, as they have been for some time. Mrs. Tong with three children is reported still at Baguio in the mountains north of Manila. Rev. Darley Downs, also of Dansalan, is in Manila with Mr. and Mrs. Nolting, and Rev. Earle H. Ballou, Miss Alice M. Huggins, Miss Valley L. Nelson and Dr. Hugh L. Robinson of the North China Mission, also detained en route. All of these are reported well. They are in territory under Japanese control.

The message goes on to say that Miss Frances Thompson of Dumaguete on the Island of Negros, also under Japanese control, is still in the Presbyterian hospital there, where she was receiving treatment when last heard from previously; and that Rev. and Mrs. James F. McKinley with three children and Rev. and Mrs. Alvin H. Scaff of the same station are in the mountains, presumably those in the interior of Negros not yet occupied by Japanese troops according to the most recent reports. They are therefore probably not in touch with the people in occupied areas. These various places are located on the map on the opposite page.

Micronesia Next?

Since 1852, the American Board has been carrying on missionary work in the islands known as Micronesia, including the Marshall, Caroline and Gilbert Islands. The work in the Gilberts and in the western Carolines has been transferred to other boards, but names familiar to the older American Board constituency are constantly appearing in news despatches and may do so more frequently as the spring goes on. Rev. Carl R.

Heine, now retired, was still at Jaluit when the war broke, continuing to shepherd the churches in the Marshalls which include such names as Wotje, Kwajalein, Mille and Tarawa. Our training school for Micronesia is on Kusaie, easternmost of the Carolines, with a population almost entirely Christian. No missionaries are there now. Other familiar names are Truk, the main Japanese base, and Ponape, both in the Carolines; and Makin, Butaritari, Tarawa and Ocean Island in the Gilberts. These names represent churches founded by the American Board in coöperation with the churches of Hawaii, then only recently Christianized itself.

What About Japan?

On February 25, there was held in New York a conference on the future of mission work in Japan, under the auspices of the East Asia Post-War Planning Committee of the Foreign Missions Conference. Many uncertainties were recognized; but the group of secretaries and missionaries from Japan faced forward on the assumptions that the outcome of the war would be such that some American and Canadian missionaries could return to Japan, and that those who did return would be related to a united church embracing practically all of the Protestant communions. The trend of discussion favored closer coöperation and possibly united administration among the related mission boards in North America.

Choosing Jobs in China

Rev. Harold W. Robinson, who reached Chungking on December 8 and Chengtu on December 19, also has had to consider many urgent requests for his help, and is now acting as comptroller of the new Yenching University in Chengtu. Rev. Rowland M. Cross, who is awaiting transportation here, has already been asked to undertake important work for the National Christian Council.

March 8, 1943

This imposing building is the modern library building at Fisk University, Nashville, Tenn.

EFFECTS OF THE WAR ON OUR A.M.A. COLLEGES

BY

FRED L. BROWNLEE

★ ★ ★

IN one respect only do American Missionary Association colleges differ from other small colleges. It is not a question of size, curriculum, financial resources, teachers or students. It is a matter of color.

Our A.M.A. colleges are segregated colleges—for Negroes only. Every southern state forbids by law the co-education of Negro and white students. A peremptory federal law forbidding this would produce another Civil War. Meanwhile the situation continues to breed discontent which threatens to become increasingly acute, but more about that later. Let us start with the more common general effects.

First, enrollments have been reduced, particularly as to men. Fisk, Talladega, LeMoyne, Tougaloo, Dillard and Tillotson normally would have between 700 and 800 men; today they have 230. The enrollment of young women varies with institutions, but the total is fairly close to normal.

Second, income has been reduced but correspondingly not as badly as enrollment. Students in attendance pay their bills more promptly and more nearly in full. More than just the loose change of the war billions has found its way into the pockets

of Negroes. General expenses are naturally higher. Small colleges cannot reduce their limited staffs and keep going. It has been said that A.M.A. colleges have history, sociology and economics settees instead of a history chair, sociology chair and economics chair. Hence, the war has made our colleges more rather than less dependent on the A.M.A. and their friends for financial assistance.

Third, curricula have been modified in various practical ways which have to do directly and indirectly with the war and defense industries. This is reflected not only in what is coming to be known as "accelerated education," but also in realistic forms of education functionally related to living in abnormal times.

Fourth, shifts in time schedules and functional aspects of realistic education in some instances are affecting some of our colleges wholesomely. American education for too long has been suffering from standardization according to academic stereotypes. The natural education of tribal days among primitive people who had no schools as we know them gradually grew to be largely recitations before ivory-tower professors within cloistered classrooms. Even spacious modern high schools became Gothic in architecture. The war has hit all of this very hard, and it is hoped in some respects to the good.

Fifth, racial tension has grown more tense. Negro students, for the life of it, cannot see any sense in fighting to make American

Two members of the faculty of LeMoyne College which is located at Memphis, Tenn.

democracy secure against outside attacks when democracy means for them at home all the attendant discriminations and frustrations of segregation. They are as ready to fight or not to fight for democracy as are white students. But they find themselves face to face with segregation in the army, navy and defense industries. They are compelled to say, "Even Uncle Sam follows the old time-worn Jim Crow practices."

So the atmosphere in Negro colleges is tense. As Buell Gallagher puts it, "This means an increasing unsettlement of mind

This attractive building is the Homemaking Residence at Dillard University, New Orleans

and uneasiness, which in some cases leads to dissipation of energies and disintegration of institutional life—or at least toward it."

Sixth, there is a wholesome aspect to all of this. Restlessness may become the mother of creativeness. It may mean an awakening awareness to what is wrong. Awareness may stimulate thinking and problem-solving to the extent that better ways of interracial living will be found. Such constructive thinking, participated in by students and everyone of both races who will, can lead to coöperative understanding, good will and united determination to practice progressively the Four Freedoms at home for the good of the Negro as well as the Nordic, the Jew as well as the Gentile, the poor as well as the rich, the weak as well as the strong.

GRATITUDE

The office of the General Council acknowledges with gratitude the scores of responses to the appeal, carried in the February "Missionary Herald," for the materials our chaplains request.

The need is still urgent—for magazines, communion linen, books and games of all kinds. If you can supply any of these materials, will you write to the General Council, 287 4th Ave., New York.

TALES OUT OF SCHOOL

By Harry Thomas Stock

THE primary department of Memorial church school in Quincy, Massachusetts, has a new "offering center."

Mrs. R. B. Edwards, wife of the minister, reports its origin and significance. It was made by the children of the second and third grades. Last fall, during a study of "Work and Worship in Our Church," the children came to understand how their money was used, and it was decided to construct this offering center.

It came about so naturally, and the children were so enthusiastic about the undertaking, that it can be recommended as a fruitful project for any group of children.

One class made the offering plates from large paper plates, decorating them with paper doilies and pictures. Another class made a scarf of unbleached muslin, the ends being decorated with autumn leaves. A third-grade class studied verses about "giving" and chose the one the children liked best. It appears on a muslin wall-hanging.

The church had a low table which just seemed to fit into a space at one end of the room. When the work was all done, there was a little service of presentation and dedication. Each class brought its gift, made a little statement regarding its contribution to the center, and then put it in its place on the table. The leader concluded with a dedicatory prayer.

The center is used only by the primary department. Each Sunday as the children enter the room, they place their offerings upon the plates.

At the appropriate time in the worship service, two appointed children go to the table and bring the offerings up the central aisle to the front as all stand and sing an offering response. They understand why they bring gifts and how they help the church to help others.

The money, in this little service of worship, is often associated with other gifts they have made: presents to an Indian mission, tray favors for children in the local hospital, scrap books for sick children, carol singing to shut-ins and a surprise bed of bulbs near the church.

The children in this department learn by doing as well as by studying. It is true learning which goes beyond listening and talking—Christian attitudes and habits of thoughtfulness and helpfulness have been developed. This is effective teaching, Christian teaching, teaching which moulds the future as well as the present.

HERE IT IS, YOUNG PEOPLE . . . .
THERE'S WORK TO BE DONE

A LARGE-SCALE PROGRAM OUTLINED

By ROSS CANNON

"DESCRIBE the *actions* and *behavior* in your life which in your opinion most conspicuously demonstrate the consistency and depth of your religious conviction."

This challenging statement from form #47 of the National Selective Service Act represents the age-old test the world applies to faith. James was the first born of many brothers who say, "faith without works is dead indeed."

Believing that "Work is love made visible," National Pilgrim Fellowship challenges the churches to keep alive the holy imagination which sent Adoniram Judson over to Burma, the Yale band into Ohio, and the Tappan brothers into Negro education.

Since the General Council at Berkeley and Mills, Pilgrim Fellowship has been "training" for this witness. The summer work camp program charted paths for personal discipline, social sensitivity and religiously motivated constructive service. We learned by doing. We earned the right to feel through our own hearts and muscles the tensions and tumult of the world. We glimpsed some of the hard answers to the searching questions of our faith.

At Deering last June Pilgrim Fellowship said, "Let us study plans for world order, let us support by sacrificial giving, our Committee for War Victims and

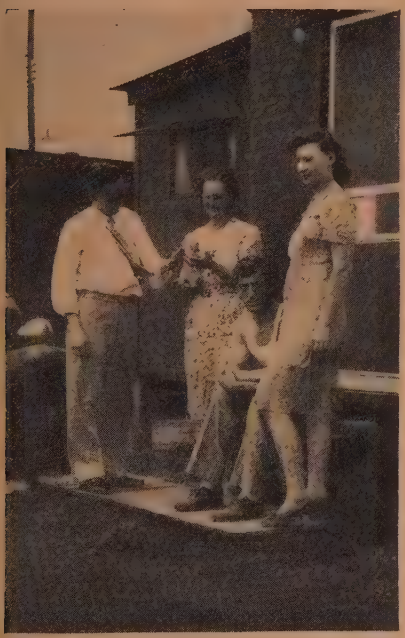
EMERGENCY SERVICE COMMITTEE PROGRAM

1. To aid state conferences, associations and local churches to form Emergency Service committees to study the needs of the area and to institute service projects.

2. To provide literature and counsel for such local groups.

3. To clear the various projects with other churches and denominations that the most united Christian witness may prevail.

High school young people are needed this summer for harvesting agricultural crops



There's work to be done among the trailer camp families in our large defense areas

Services, and let us also through volunteer service, witness in areas of tension and need to the faith that is in us."

The Emergency Service Committee was formed to aid and encourage the churches to relate themselves to the emergency needs of our time through service projects. The Division of Christian Education, the Council for Social Action and the Committee for War Victims and Services are sharing in the development of the program.

A strategic area for service is the defense plant community, with its population multiplied, institutions overtaxed, its new families underprivileged and often both parents in the family working. Tremendous responsibility

Members of one of our work camps building a church foundation in a town near the camp

is placed upon the community in which the professional and volunteer leadership has been depleted by the war. The needs in most industrial areas are for children's institutions, daily vacation schools and visitation among people.

A packet, collected and edited by James Davis, a member of the committee and Field Executive of the Committee for War Victims and Services, called "A Tool Kit for Workers in Defense Areas" is ready and can be secured from him at 287 Fourth Avenue, New York City. A Training Conference for Christian Workers in Defense Areas will be held in Dayton, Ohio, from June 22 to 28. This will be in connection with a project there, sponsored by the Dayton Federation of Churches, the Ohio Conference of Congregational Christian churches and this committee. Rev. Porter Bower, minister of the Rivervale Congregational Christian Church, is chairman of the organizing committee. This project plans to recruit volunteer workers, provide them training and supervision and direct them in visitation in defense housing projects and among trailer camp families, vacation school teaching and recreational leadership.

Another related area in which the fellowship of our church can contribute is in a unique ministry to the out-of-school young people from our Pilgrim Fellowship, who will be working in industrial areas. Long hours of work and rooming house living in crowded cities is not conducive to creative experience or growth in the understanding of social tensions. A coöperative living center, where our fine young people, under the companionship of a capable advisor, could live and devote a night a week to

Christian service in the neighborhood institutions would make these working years fertile in developing intelligent, poised laymen and women.

The government is going to undertake a large-scale program of recruiting high school young people for field work and harvesting of agricultural crops this summer. Some states may plan a Pilgrim Fellowship unit. Many churches will have groups of young people coming into their neighborhoods. What can the church do to minister to them? How can we make this experience more than just work? How can we serve the children as they save the crops? Your National Emergency Service Committee is meeting regularly with youth serving agencies and government representatives to keep abreast of the latest developments. It will keep the churches in touch with these through a newsletter. A packet is being assembled, under the supervision of Thomas Alfred Tripp, for the guidance of conferences and rural churches. This is available from his office at 287 Fourth Avenue, New York. The committee urges state conferences to have rural life committees meet with representatives from your state Agricultural Department, the Board of Education and the United States Employment Service to keep in touch with their plans. They will administer the program and recruit for it.

An Emergency Service Newsletter will be issued periodically throughout the spring carrying information on plans being worked out in the various states. Henry Rust, 14 Beacon Street, Boston, is the Executive Secretary of the Emergency Service Committee.

These are rut-breaking, complacency-smashing times. The God we serve is at work in these days, and we must work too.

The need is urgent for young people to serve defense areas as recreational directors

HELPING THROUGH PRAYER

By Fred Field Goodsell

"PRAYER changes things—chiefly ourselves." Granted. But we have unimpeachable grounds for believing that intercessory prayer—prayer for others, or for unselfish enterprises—is in accordance with the will of God. If you don't believe it, try it—consistently and over a period of time during which you can "grow in grace and in the knowledge of the Lord."

Many of us almost instinctively are praying for our sons and brothers and husbands in the service of our country. It would seem foolish not to pray for them. We know them. We know their strength. We know that their knowledge that we are backing them up, and praying for them, actually multiplies their strength. Jesus prayed for Peter that his faith fail not.

Many of us, especially during the Lenten season, take our church, its pastor and its work more seriously. We are more inclined to pray for the inner success of all efforts of our church to reach its clearly defined goals of spiritual service—and all service is spiritual. Our prayer helps. It helps a pastor to know that many in his parish are backing him up by their prayers. Your prayers, too, when linked with tactful efforts, may bring some friend into a new experience of spiritual growth. So keep on praying for your church and its workers.

So too you can and should pray for the missionaries in which your church is interested. Theoretically every church is interested in every missionary appointed and sustained by the churches as a whole. Do you know their names? Do you know where they are? If you do not, will you take the trouble to learn? Are you fulfilling your duty as a member of the World Christian Community if you do not? If you *feel* your fellowship with them, your prayer for them can be real and effective.

United Evangelical church at Guilhulguan, Mindanao, Philippines, is made up of three groups of which Congregationalists are one

During the month of April the Prayer Calendar asks us to pray for the members of our Philippine Mission, some of whom are interned in the Islands. We are also asked to pray for the Christians in Japan, for our Mexican churches, for the Evangelical churches in Spain and for our missionaries in Ceylon. What a varied and overwhelmingly important list. What a demand on our prayer-power! But the more we use that power, the stronger it grows.

At the Midwinter Meeting at Evanston in 1940 the Board of Home Missions established sixty-five as the normal age of retirement for Home Board employees. The present Editor of *Advance*, an employee of the Home Board since the Congregational Publishing Society was merged with other societies, will retire at the end of his present term of appointment, May 31, 1943, and the Rev. John R. Scotford has been appointed to succeed him. The present editor will have charge of the issues up to and including the June number. The July number and future issues will be under Mr. Scotford's editorship. Further announcement concerning future plans will be made nearer the time of the actual change.

WM. F. FRAZIER

★ ★ ★

Mrs. Sara Chollar Howland, for 46 years a missionary in Mexico, died in Claremont, California, February 15. Mrs. Howland worked in Guadalajara with her husband, the late Dr. John Howland. Mrs. Howland taught in the Girls' Boarding School and worked with the women in all departments of the church. She was gifted as a hostess, a community worker, and a friend of all, Mexicans and foreigners alike. Sara Howland was born in Danielson, Connecticut and educated at Packer Collegiate Institute, Brooklyn. She married Rev. John Howland, son of a missionary to Ceylon, in 1882.

★ ★ ★

"Stalwart and erect in stature, brotherly and kind in spirit, wise and just in administration," Dr. Stephen A. Lloyd, superintendent emeritus of the Congregational Christian Conference of Michigan, will be sorely missed by all who were fortunate enough to know him. Dr. Lloyd died February 3, 1943, at the Florida Sanitarium and Hospital, Orlando, Florida, after a long illness. "Letters from denominational leaders and other friends received during his illness revealed the high esteem in which Dr. Lloyd was held, not simply for his service to the state of Michigan but in his relation to our whole national fellowship."

★ ★ ★

A radiogram from Johannesburg, South Africa, received early in February and signed by Dr. Ray E. Phillips, announced the "reported death" by accident in East Africa of Donald Phillips, 18 years old. The radiogram read: "Son Donald reported killed, an accident, East Africa, February first." It is understood that Donald was in training with the South African Air Force, but definite details as to the cause of his death will not be known until letters reach Boston.

★ ★ ★

Philip Hebard Ward and Mrs. Elizabeth Eldredge Ward, R.N., Collinsville, Connecticut, have recently been appointed career missionaries by the American Board for service in the Near East. Mrs. Ward was born in Auburn, New York and educated at Smith College and Barnard College, Columbia University. She is a graduate of Johns Hopkins Hospital School of Nursing (R.N. 1942).

SPECIAL LENTEN EMPHASIS

DR. BOYNTON MERRILL *writes—"Never since the dawn of Christianity has this period had more significance for suffering humanity. And I know of no better way of making Lent and Easter alive in our hearts than to share to the point of actual sacrifice that the victims of war in many lands and those fighting for freedom, may have their agony relieved and their courage reinforced."*

Send Your Contribution to

COMMITTEE FOR WAR VICTIMS AND SERVICES

289 Fourth Avenue, New York

MAY 30, 1943 . . . .

RURAL LIFE SUNDAY

Rural Life Sunday (Rogation Day) is observed by both rural and urban churches. Special worship programs are available. Single copy free upon request. In quantities, 50 cents per hundred from the Town and Country Department, 287 Fourth Avenue, New York, N. Y.

CHILDREN'S DAY LITERATURE

"Go Ye Into All the World" is the theme for Children's Day 1943. Samples of the service of worship, the dramatization with instructions, collection envelopes and order cards will be mailed to all pastors early in April. Additional copies may be secured from the Missions Council, 287 Fourth Ave., New York.

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Total Income Received from Investments, June 1, 1942 to December 31, 1942	$40,008.29
Month of January 1943	5,735.72
Total—8 months ending January 31, 1943	$45,744.01

BECKLER PRESS

INCORPORATED

•

CREATIVE and
COMMERCIAL
PRINTERS » »

PRINTING plus SERVICE

•

470 Atlantic Avenue
Boston, Mass.

Telephone HANcock 2882

★ ★ ★

"Nothing More Important Can Be Read Today"

THE COMPLETE SAYINGS OF JESUS

as recorded in the King James version

Here in a single volume are the 36,450 greatest words ever spoken or written: the words of Christ Himself, apart from their usual Bible context. It is a book for our times; especially, a fountainhead of strength and courage for a young man at war and for the folks at home. Handy pocket-size, silk marker. Nearly 50,000 copies already sold.

At Your Bookstore $1

THE JOHN C. WINSTON CO., PHILADELPHIA

Please send me THE COMPLETE SAYINGS OF JESUS

_____ copies, Cloth, $1.00

_____ copies, Imitation Leather, $1.50

_____ copies, Genuine Leather, $2.00

NAME _____

ADDRESS _____

★ ★ ★

Pacific School of Religion
1798 Scenic St.
Berkeley, Calif.

Provide an Annuity for Yourself *by* Making a Conditional Gift

★ ★ ★

A Conditional Gift is a gift to a religious institution ON CONDITION that the donor or designated beneficiary receive a certain fixed income, or annuity from the gift, during life.

The residue of the gift, after providing your annuity, will help:

1. **Aged and disabled ministers**
2. **Religious education, leadership training**
3. **Aid home missionary pastors**
4. **Educate the underprivileged**
5. **Support hospitals, doctors and nurses**
6. **Build churches in needy fields**

WILLIAM T. BOULT, Treasurer, 287 Fourth Avenue, New York

THE BOARD OF HOME MISSIONS OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES 287 FOURTH AVE., NEW YORK CITY

I wish more information about the Conditional Gift plan.

Name _____

Address _____

Date of Birth _____